CHRISTIAN UNITY Newsletter

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COUNCIL LEADERS REPORT ON SUMMER MEETINGS

Dr. Tobias Reports

Paris

Visited Bill Nottingham . . . Disciple fraternal worker . . . at home in French setting . . . incisive understanding of political, economic, spiritual atmosphere . . . accepted as fellow pastor and executive in CIMADE . . . traveling from Berlin to Mediterranean . . . in remarkable way has endeared himself and commended Disciples to French churches as their brethren in Christ.

Geneva

Visited Harry Partin . . . another fraternal worker . . . on assignment to World Council/International Missionary Council . . . responsible for studies on "The Word of God and the Living Faiths of Men" . . . traveling soon to Far East to confront religious non-Christians and Christians covering all our faiths . . . exciting work . . . boundaries unlimited.

Spittal

Nestled in Austrian Alps . . . old castle in center of town, evening presentations in courtyard—Shakespeare, symphony, boys' choir, art, community singing and dancing—cultural focal point. Here the Church once stood—the matrix for the expressions in artistic, musical, architectural, dramatic, other forms, of man's sense of meaning in the world. Where, now, the Church?

Working Committee on Faith and Order—deeply concerned for the ultimate unity of the Church in organic form—"churchly union" . . . disturbed lest our very effective cooperative relations satisfy us, and we not face the ultimate question of union. . . . A vision of larger work for Faith and Order in serving churches concerned for union . . . staff proposals. Consideration of excellent papers on baptism . . . reports from Commission on institutionalism . . . other reports on inter-confessional consultations, Church of South India negotiations with Lutherans, Roman Catholic relations, Faith and Order work in the USA.

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Dr. Buckner Reports

The 90 members of the Central Committee of the World Council of Churches meet each year, usually in August. This year they met on the island of Rhodes, a part of Greece, with two days of public services and receptions in Athens at the close. Since its members are elected by the Assemblies (Evanston, 1954), the Central Committee is the year-to-year policy-making body of the Council. It hears and acts on reports of divisions, departments and committees, acts on budget and personnel, and plans future work. Its actions are subject to review at the world Assemblies which are ordinarily held at intervals of about six years.

At no other meeting of the Central Committee had there been so many Eastern Orthodox present, mostly as observers or guests but with privileges of the floor. This led to much discussion of differences between the churches of the east and the west. As this discussion progressed it became more and more obvious that differences are less than likenesses.

The Committee learned that $1.5 million has been raised for the Geneva headquarters building of the $2.5 million needed.

Committee action moved us a step nearer integration of the work of the International Missionary Council with that of the World Council.

Financing the Council program continues to be difficult, but progress is being made. The quota of Disciples this year is up to $21,910 from the $19,050 we have been giving. This needs to be a consideration of the churches in making their budgets.

The Third Assembly of the World Council was set for New Dehli, India, in November, 1961.

OTHER SUMMER REPORTS:
Prof. Joseph Smith Reports—p. 3.
Dr. Walter Sikes Reports—p. 3.

Dr. Sly Reports

(*Dr. Sly attended the following summer meetings: Theological Education Fund, IMC; Administrative Committee, IMC; Joint Committee, IMC-WCC; Rapid Social Change Consultation, WCC; Division of Interchurch Aid and Service to Refugees, WCC; and Third Assembly Program Committee, WCC*).

Every one of these ecumenical meetings had direct bearing upon the policy, program and structure of the Disciple missionary enterprise.

The summer revealed that of which all of us are keenly aware, that is, that this is a troubled, revolutionary world. The effect varies from country to country but for the first time in the history of man every country is affected by common currents of change.

We may look upon these troubles as catastrophies or we may look upon them as challenges. There are some who believe that our basic problem rests within the pressure of communist ideology. However, we must be aware that the basic challenge is not communism but change itself. Some twenty new nations have come into existence since World War II, and in 1960, I believe, five new nations will secure their independence. This tremendous shift within a little more than a decade is unprecedented. If we can meet the challenge of change we can meet the challenge of communism, but to do that we have to be able and willing to change ourselves.

Here are some of the problems which me must face as we confront this challenge of change:

1. Man and his needs. All that we do must demonstrate our basic concern to serve man in his needs.

2. The problem of presenting an ecumenical image of the Gospel rather than a confessional image.

3. The relationship of mission to colonialism and the necessity of separating ourselves from the colonial mind.

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ECUMENICAL SERVICE PROJECTS IN WEEK OF COMPASSION

Ecumenical service projects totaling $185,000 have been recommended by the Department of Ecumenical Service for inclusion in the 1960 Week of Compassion offering. The proposed projects have come out of consultation with World Council staff and representatives of churches in the areas concerned. Further information about the projects will be included in week of Compassion materials now being prepared.

World Council of Churches	
Central Budget (to supplement gifts from local churches)	$ 10,000.00
Ecumenical Institute and Unity Projects	7,000.00
Youth Department Projects	3,000.00
Division of Studies (for Rapid Social Change study and publication)	5,000.00
Division of Inter-Church Aid and Service to Refugees (Projects include refugee services, youth work camps, literature and medicines, ecumenical scholarships, East Asia office, and Geneva staff and travel)	45,000.00
Total World Council of Churches	$ 70,000.00
European Churches	
Poland (relief for church workers)	$ 1,000.00
East Germany (health services supplies)	2,000.00
Portugal (Protestant Day School)	1,000.00
France (emergency services of CIMADE)	1,000.00
Italy (Protestant college at Torre Pellice in Italy)	1,000.00
Spain (aid to Evangelical church workers)	1,000.00
Austria (medical supplies for refugees)	1,000.00
Hungary (general needs and education)	1,000.00
Belgium (Brussels Protestant Seminary)	1,000.00
Total European Churches	$ 10,000.00
Near East, Orthodox and Ancient Churches	
Greece (church rebuilding, youth, leaders training)	$ 10,000.00
Greek Team	2,000.00
Yugoslavia (equipment, relief for theological students)	6,000.00
Finland (Orthodox Folk High School)	2,000.00
Orthodox in France, St. Sergius (leadership training)	1,000.00
Near East (relief, training Orthodox, Coptic leaders)	7,500.00
Turkey (childrens summer health, training program)	1,000.00
Total Near East, Orthodox and Ancient Churches	$ 29,500.00
Asia and Africa	
Burma (school for deaf and dumb children)	$ 1,000.00
Ceylon (school for mentally retarded)	4,000.00
Hong Kong (student work projects and family relief)	5,000.00
India (Electrification Technical Development Project)	10,000.00
Indonesia (scholarships and Java refugee relief)	5,000.00
Japan (Hiroshima rehabilitation)	2,500.00
Pakistan—East (agricultural rehabilitation)	5,000.00
Pakistan—West (Tuberculosis Cure Control Program)	9,000.00
Algeria (Ecumenical Team in strife area)	1,000.00
Nigeria (Student Chapel at the University)	1,000.00
North Rhodesia (Leaders Training and Research Center)	5,000.00
Ecumenical Team Committee (All-Africa Ecumenical Team Program)	2,000.00
Total Asia and Africa	$ 50,500.00
Disciple Fraternal Workers	
Harry Partin (Geneva, ecumenical studies)	
James Wyker (East Pakistan, rural rehabilitation)	
William J. Nottingham (France, Associate Director of CIMADE)	
Total Disciple Fraternal Workers	$ 25,000.00

Tobias' Report

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Third Assembly preparations . . . unity, witness, service . . . under theme "Jesus Christ, the Light of the World" . . . materials and questions drafted to go to local churches for consideration and response prior to Assembly . . . structure under discussion . . . main lines of work, issues.

Divisional Committee on Ecumenical Action . . . recommend staff person for work in inter-group relations . . . drafted plan for involvement of congregations in next Assembly . . . approved reports of youth, laity, institute, cooperation of men and women.

Athens

Two dozen Orthodox and non-Orthodox theologians . . . two days in friendly association and study of "The Marks of the Church" . . . papers by Greek Orthodox, French Reformed, Protestant Episcopal (US), and Swedish Lutheran theologians . . . how the Church can be Holy and yet wrong, but being wrong on specific decisions yet rightly being and participating in the total purposes of God . . . new dimensions reached . . . further conversations anticipated.

Rome - Munich - Shannon

Refugees, Kirchentag, floods, antiquity, jet age . . . old friends, new acquaintances, stimulation of contrasting ideas, cultures, experiences . . . Disciples increasingly involved. So the diversities of gifts come to focus in the Church which is one.

Sly's Report

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4. The relation of the mission and the emerging church with its desire to be independent and churchly.

5. The need to do fewer tasks well.

6. The challenge to Western missionary boards to divorce themselves from westernism.

7. The necessity of our developing adequate programs to meet the challenge of the changing agricultural program, the move into industrialization, the resultant urban problem and the very real problem of population explosion.

8. The necessity to be informed as to the basis of the resurgence of non-Christian religions.

9. The necessity of an adequate theology of Mission.

10. The dynamic compulsion of witness which should override all of our petty differences.

NOTTINGHAM REPORTS FROM FRANCE

Mr. William J. Nottingham is one of three fraternal workers supported through the Disciples' Week of Compassion. Since September 1, 1958, he has been serving as associate director of CIMADE, the ecumenical service agency of the Federation of Protestant Churches in France. Along with a personal expression of gratitude for the opportunity of serving as the Disciple fraternal worker to CIMADE, Mr. Nottingham sends to all Disciples the following report on his first year of service abroad:

ON The Field

The year started with a visit to Coudekerque in October followed by a hurried trip to southern France with a dozen young volunteers to clean up homes and property after the disastrous flood. Then came the trip with Suzanne de Dietrich and Jacques Beaumont to Lyon, the Drome, Marseille, Cannes, and St. Raphael. Since, I have worked several weeks with the team at Sucy-en-Brie, travelled to Berlin, re-visited once St. Raphael and three times Marseille.

These visits were always in the hope of facilitating relations between our posts and to draw us closer together, at the same time studying the work and sharing the experiences of the team-members. There were other missions totalling 21 weeks away from Paris. *Au Fil des Jours,* CIMADE's little newspaper was started with this same intention, i.e. to consolidate a bit more our community of service and witness.

With the Churches

I participated for one reason or another in various week-end meetings of Youth Alliance, official synods, and meetings of the Protestant Federation, sometimes as the representative of CIMADE, sometimes of the Disciples of Christ. I had the honor to preach 17 times in French churches, during a week-end at Grenoble and on other occasions. This summer, we spent a month near Nimes where I was minister of 5 village churches during the vacation of the pastor. One of the real values of fraternal work is to overcome our denominational isolation from one another and to encourage people to think about Christian unity on the parish level.

In relation with the World Council of Churches, I was in Switzerland three times, had contacts throughout the year, and directed an ecumenical work camp in the French Alps during July. We cooperated with the Protestant Association For The Queyras Valley in constructing five summer homes. The whole year long, there were numerous and satisfying contacts with youth groups, pastors and priests, of an inter-confessional character.

In the Administration

Meanwhile, I enjoyed working in CIMADE's Paris office helping with general direction and administration: thinking through our work, helping with the correspondence, doing translations, and overseeing the countless relations with our team-members and our friends in the churches abroad. Three articles appeared in the United States and two in France. The *Spring Report,* edited after our last retreat, carried specific news about CIMADE all over the world. French applications for ecumenical workcamps in 1959 passed by my desk, in cooperation with the Ecumenical Service Committee of the Protestant Youth Council, on which I represent CIMADE, and we organized a stay in France for two young English groups and several American and Canadian volunteers.

At different times, I helped in the reception of visitors from abroad and in the dissemination of information which they afford us. We are in relation with the foreign students known as "Fulbrighters" and with the American military chaplains, in order to tell them of our work and to fill out the picture which they have of France, its people and its churches. The same is true of other friends, who frequently send gifts to CIMADE in token of their spiritual solidarity with our workers and their concerns. Two other responsibilities have been delegated to me by CIMADE: to head up the program of the International Christian Youth Exchange for France and to serve as coordinator for a group in the international civil service (UNESCO, NATO, UNICEF, etc.) in Paris. Both of these programs are just beginning and are aimed at promoting international fellowship on the basis of the Christian Church and its everyday mission among men.—William J. Nottingham.

Sikes' Report

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present movement of rapid social change in Europe and America might follow.

The last days of the Spittal meetings were given to planning for the Third Assembly of the World Council of Churches, to be held late in 1961 in India. Of the three sections into which the conference was divided for this purpose (concerned respectively with "unity," "witness" and "service") I worked with the one on "unity."

August 12 to 16

I was a "Special Visitor" (invited as a representative Disciple) to the Ninth Church Congress of the German Evangelical Church (the *Kirchentag*), held in Munich, unquestionably the most impressive Lay Movement of Christians in the world today, which brought together some 40,000 to 50,000 German Christians for serious study—in scores of Bible study classes, hundreds of lectures and discussion groups—for five days, and which closed with a convocation of some 400,000 persons in a large public park in the city. As always, the theme of the conference was a verse of Scripture, this one from Jeremiah 7:23, "You shall be My people." The most impressive aspect of the Kirchentag to me is the way in which the church leaders of German Protestantism (meeting at this time in Bavaria, where more than 90% of the people are Roman Catholic) succeed in making relevant their highly technical proficiency in biblical and theological studies to the pressing social, cultural and human problems of their land and their world today.

Christian Unity Newsletter: Issued quarterly to members and friends of the Council by the Council On Christian Unity (an association of Disciples of Christ for the promotion of Christian unity, for ecumenical fellowship and service), 222 S. Downey Ave., Indianapolis 7, Indiana, U. S. A. Robert Tobias and Robert Heckard, editors.

MINUTES—ANNUAL MEETING, COUNCIL ON CHRISTIAN UNITY

Shirley-Savoy Hotel, Denver, Colorado
August 29, 1959

The annual meeting of members and friends of the Council on Christian Unity met for luncheon in Denver with approximately 300 persons present. The invocation was given by Dr. Granville T. Walker.

Dr. W. J. Jarman, president, presided. Guests including Charles Green, fraternal delegate from Great Britain, Mr. and Mrs. Luo of Thailand, and Basil Holt of South Africa.

Minutes: The minutes of the October, 1958 meeting were approved. These minutes appeared in the November 1958 *Christian Unity Newsletter.*

Annual Report and Resolutions: Attention was called to the annual report of the Council and unity resolutions printed in the program book of the Denver Convention and in the July 1959 issue of the *Christian Unity Newsletter.*

VOTED: To accept and approve the annual report.

VOTED: To approve the resolutions for referral to the Committee on Recommendations for action by the International Convention Assembly.

New Members: Names of individuals applying for membership since October 1958 were presented for acceptance into membership of the Council.

VOTED: Approval of persons nominated for membership in the Council on Christian Unity.

Report of Nominating Committee:

The nominating committee, composed of Myron C. Cole, chairman, Oliver McCully, and Donald Salmon, nominated the following persons to serve as directors of the Council for terms expiring in 1962:

Dr. Hampton Adams, New York
Dr. Hunter Beckelhymer, Ohio
Dr. W. B. Blakemore, Illinois
Dr. George Walker Buckner, Indiana
Dr. Gaines M. Cook, Indiana
Dr. G. K. Fox, Missouri
Dr. Warren Crafton, Michigan
Dr. Irvin E. Lunger, Kentucky
Mr. A. M. Pennybacker, Ohio
Miss Elsie J. Sweeney, Indiana
Dr. Robert Tobias, Indiana

VOTED: That nominees be elected to the Board of Directors for terms expiring in 1962.

Recognition of Dr. Tobias: Dr. A. Dale Fiers was called upon to comment on the fine leadership Dr. Tobias has given the Council during his years on the staff. On September 15, Dr. Tobias is to become a full-time professor at Christian Theological Seminary, thus making it necessary for him to resign as associate executive secretary of the Council on Christian Unity.

As an expression of appreciation and on behalf of the Council, Dr. Fiers presented Dr. Tobias with a doctor's academic gown. Dr. Fiers also presented a citation which reads as follows:

Presented To
ROBERT TOBIAS
"Servant of the Church"

In grateful appreciation of his unflaging zeal for the unity of the Church and his service and leadership in this cause as the Associate Executive Secretary of the Council, 1954-1959.

Given in testimony of the high regard we have for him, and praying God's blessing on him and continued service to the Church for many years, by

THE COUNCIL ON CHRISTIAN UNITY
Denver, Colorado 29 August, 1959

Address: Dr. W. J. Jarman was to have given an address, but because of insufficient time, he was able to give only a few brief statements.

Benediction was pronounced by Dr. C. E. Lemmon.

EVELYN HONEYWELL, Assistant Secretary.

MINUTES—ANNUAL MEETING, BOARD OF DIRECTORS

Cosmopolitan Hotel, Denver, Colorado
Sunday, August 30, 1959, 8 A. M.

The following members of the Board of Directors were present for this annual meeting in Denver:

A. Dale Fiers	Mrs. Charles O. Goodwin
W. J. Jarman	O. W. McCully
Loren E. Lair	Earl Scarbeary
Riley B. Montgomery	Harlie L. Smith
Donald M. Salmon	W. A. Welsh
Comer D. Shacklett	Hunter Beckelhymer
James H. Welsh	Irvin E. Lunger
A. M. Pennybacker	Robert Tobias

Also present were Spencer Austin of Unified Promotion and Evelyn Honeywell, Assistant Secretary-Treasurer.

President Jarman presided. The invocation was given by Earl Scarbeary.

Minutes: Minutes of the meeting held in St. Louis, October, 1958, were approved as printed in the *Christian Unity Newsletter,* November, 1958.

Report of Nominating Committee: Donald Salmon reported for the nominating committee the following persons to serve as officers during 1959-60:

*President, Wm. J. Jarman.
*First Vice-President, Edward S. Moreland.
*Second Vice-President, Jo M. Riley.
*Secretary, George Walker Buckner.
*Treasurer, Harlie L. Smith.
Ass't Sec'y-Treas., Evelyn Honeywell.

*Officers thus indicated, together with the executive heads of the International Convention, The United Christian Missionary Society, and the Board of Higher Education constitute the Executive Committee.

VOTED: That the report of the nominating committee be accepted and that the persons named be elected.

Introductions: Two newly elected members of the Board of Directors were introduced: A. M. Pennybacker and Hunter Beckelhymer, both of Ohio.

Executive Secretary: The chairman explained the absence of Dr. Buckner. He was attending the meeting of the Central Committee of the World Council of Churches in Rhodes, Greece.

Report on Ecumenical Developments: Dr. Tobias spoke briefly of developments in the ecumenical field, especially the World Councils. He told of the meetings he attended this summer and significant events there.

EVELYN HONEYWELL, Assistant Secretary.

SUMMER MEETING REPORTS—Continued from page 1

Prof. Smith Reports

The course for missionaries and pastors at the Ecumenical Institute in the summer of 1959, had as its theme *The Mission of the Church and Areas of Rapid Social Change.* Directed by Dr. Charles West of the Ecumenical Institute, the course drew its leadership primarily from the persons involved in the World Council of Churches' study of *The Common Christian Responsibility Toward Areas of Rapid Social Change.* A preponderance of the leadership came from the Afro-Asian churches.

A majority of the approximately 75 students attending the course were from continental Europe and the British Isles. Two persons were present from Yugoslavia and one from Poland. The students included pastors of local churches, missionaries, mission secretaries with educational and administrative responsibilities, professors and theological seminary students. Liberia, Egypt, Thailand, Japan, Belgian Congo and India were represented by nationals attending as students and many other areas were represented by missionaries. About twenty denominational groups were represented.

Our consideration of the mission of the church in areas of rapid social change centered around four foci:

1. **The Missionary Situation.** Here we are continually aware of the fact that the mission of the church as actually practiced has changed basically in the last two generations from a going out from a secure center to a going out from a center which is itself unsure and surrounded by the frontier of non-faith. The missionary base in the West is under attack from without by the twentieth century world which is rejecting colonialism and religious authority and from within as the Word of God spoken to the church judges the pretensions which have been hidden within much missionary effort.

2. **Theologically** we attempted to understand the situation under the leadership of Christoph Barth and C. R. Hensman, primarily, by noting that the church as it stands under the judgment of what God wills it to be, is a church whose task is *one,* encompassing both "evangelism" and "service." There was no doubt that Christ is *for* the world. *How* he is for the world is the wide open frontier. It is at least clear that Christians are called upon to understand the world both through the insight that the technical experts in sociology, anthropology, and economics bring to us and through a renewed, serious study of the Bible. In a series of Bible studies based on Genesis 9-12, the rise of new nations was considered. Viewed in the light of these Biblical passages the emergence of new nations was seen as being at the same time both a blessing and a curse upon a divided humanity.

3. **Sociologically,** we looked at areas of rapid social change, somewhat intensively in the case of Japan, and more broadly in the case of Latin America. Characteristics of the way in which the Christian technical expert approaches any given situation of social change include: a) recognition of the relativity of his findings and proposals although they deal with *reality,* b) consciousness of involvement with the group—both one's Christian community and the national society, c) a supreme concern for what is happening to human beings.

4. **From the standpoint of action,** what we discover in this uncertain situation is not an ideal church but a call to mission—a mission which appears in at least proximate form as next steps which we can take as "signs of God's Kingdom." These next steps include: a) renewal and reform within the life of the church with the gradual transformation of "ye olde mission station" and the emergence of new forms of genuine community, b) new patterns of missionary—local Christian relationships truly expressive of the world-wide existence both of church and of the missionary frontier so that the sending church, for example, offers up prayers not merely of intercession but of confession as well, c) new forms of secular engagement calling perhaps for a revised version of "Puritanism" in which the Gospel is related to economics at the personal and social level. Finally, it is clear that the importance to the well-being of persons of such "secular" institutions as schools, hospitals and political parties calls for the development of new forms of Christian witness in these areas.

Dr. Sikes Reports

July 25 to August 2

Attended the International Study Conference on Rapid Social Change, Thessaloniki, Greece, where 150 representatives from some 32 countries considered problems emerging from the revolutionary changes now going on in Africa, Asia, the Middle East, and parts of Latin America. This was one phase of a long-term study under the auspices of the Department of Church and Society of the World Council. I was present as the director of the Disciples' Commission on Rapid Social Change.

One cannot sum up the findings and recommendations of this very important conference in a few words, but one can note that it brought together Christians from all over the world, with remarkably high proficiency in many professional and vocational areas, who focused their attention upon three crucial points: 1) What these revolutionary changes are doing to family and community life; 2) how they are affecting economic activities, processes and structures; and 3) the kinds of political and governmental problems which are raised in these areas of change. The conference was concerned not only with analysis and understanding of such problems but with working toward constructive programs in all these fields, particularly those programs in which Christians and the churches can be effective.

August 4 to 12

I attended the annual meetings of the "working committees" of the World Council of Churches, in Spittal, Austria. The first days of this period were spent working in the Departmental Committee on Church and Society, where matters arising out of the long range study on Rapid Social Change were given priority. The Committee concerned itself principally with the question of how the findings of the study can be made available to the churches and can be translated into policy and programs of the churches. It was concerned also with the need for a similar examination of the impact that the present world revolutions—economic, political and cultural—are making upon the industrial West, and proposed that a study of the

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This Year's Unity Emphasis: ECUMENICAL STUDY in the LOCAL CHURCH

1959-60 GOAL: The establishment of an on-going ecumenical study programs in every local Disciple organization.

WHY ecumenical study in the local church?

- To *involve* local churches in the world-wide ecumenical study process. (This means both contributing and receiving.)
- To *achieve* an understanding of the nature of the Church's unity and disunity.
- To *acquire* an understanding of the beliefs and practices of churches other than our own.
- To *re-consider* the origin, "plea," and mission of our Brotherhood in light of the present ecumenical situation.
- To *develop* ecumenically-minded members and leaders for both our own church and for interdenominational groups.
- To *seek* new ways of growing in oneness with other churches.
- To *analyze* our own organization, program and life to see if we are adequately manifesting the oneness of the Church of Jesus Christ.
- To *seek* together with other Christians and churches a deeper and fuller understanding of our common Christian faith and its relevance to our daily life.
- To *seek* solutions to the major problems of the Church and the world and of their relation.

SUGGESTED ELEMENTS for the Study Program:

1) An Ecumenical Study Commission, headed by the minister, to carry on a depth study of the current year's study topic. (Materials for this core study are available each year from the Council on Christian Unity.)
2) Ecumenical study in the regular fellowship groups (men, women, youth), functional committees and church school classes.
3) Special-interest study groups to deal with specific areas of ecumenical concern.
4) Joint studies undertaken with other churches in the community.
5) Participation in the ecumenical study projects of the local and/or state or area councils of churches.

BASIC MATERIALS for Ecumenical Study:

Ecumenical Studies Guide for Local Churches by Robert Heckard and Robert Tobias, Council on Christian Unity, 1959, 50c. (A handbook on how to develop an on-going ecumenical study program in the local church. Part I deals with setting up an ecumenical study commission. Part II contains suggestions for ecumenical study by the functional committees, fellowship groups and special courses. Part III consists of suggestions for ecumenical education in the whole church and in the community. The appendices provide supplementary data concerning the larger world context of which local church studies are a part.)

Supplement to *Ecumenical Studies Guide for Local Churches,* prepared annually by the Council on Christian Unity. Consists of materials for current year's core study.

Garrison, W. E., *Christian Unity and Disciples of Christ,* Bethany Press, St. Louis, 1955.

Official Reports of WCC Assemblies and of the North American Conference on Faith and Order.

Rouse, Ruth and Neill, Stephen, editors, *A History of the Ecumenical Movement, 1517-1948,* Westminster Press, Philadelphia, 1954.

The Ecumenical Review (WCC Quarterly).

Ecumenical Press Service (weekly digest of news of the Church around the world).

Ecumenical Studies Series (CCU Quarterly).

Christian Unity Newsletter (CCU news bulletin).

Filmstrip: "Christian Unity—Mission Begun (A Progress Report)." An 80 frame filmstrip in color with recorded narration and music. Surveys the progress in Christian unity since 1948. Designed to give the layman a greater sense of the given oneness of the Church and a deeper understanding of how his own local church is involved in the manifestation of that oneness. Rental ($2.50) or sale ($10.00) from Audio Visual Services, UCMS, 222 S. Downey, Indianapolis.

Informational and study documents from CCU, NCC, and WCC.

Additional materials for specific study topics are listed in the *Ecumenical Studies Guide for Local Churches.*

CORE STUDY FOR 1959-60:
"The Nature of the Unity We Seek"

- What is the *nature* of unity?
  - —mutual recognition?
  - —cooperative action?
  - —corporate union?
- What is the *ground* of unity?
- *Why* should we *seek* unity?
- What *shape* should unity take:
  - in worship?
  - in church organization?
  - in mission?
- What is the *way toward* unity?
- What are the *next steps* we should take?
  - —in our own congregation?
  - —in our denomination?

MATERIALS for the 1959-60 STUDY:

Hunt, George L., *A Guide to Christian Unity,* St. Louis, Bethany Press, 1958. 96 pp., $1.00. A study guide based on the 1957 Oberlin Conference.

Tobias, Robert, ed., *Issues in Unity,* Indpls, Council on Christian Unity, 1958. 99 pp., 50c. Study materials for Disciples' consideration of their involvement in current issues in unity, with questions and bibl.

Minear, Paul, ed., *The Nature of the Unity We Seek,* St. Louis, Bethany Press, 1958. 304 pp., $3.50. Official Report of the Oberlin Conference.

Garrison, W. E., *Quest and Character of a United Church,* New York, Abingdon, 1957. 238 pp., $3.50.